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# Scripture Standard

*Pleading for a complete return to Christianity as it was in the beginning.*

VOL. XII. No. 2.

FEBRUARY, 1946.

## **Good Discipline and a Solid Front.**

DURING the first great world war a noted statesman said: 'We must organise victory.' If the Churches of Christ are to make, what we all desire, real progress, we must organise for it; but we must see that all organisation is in harmony with the New Testament Scriptures.

Paul told the Colossians of his joy in beholding their order and steadfastness of their faith in Christ. Being in Rome, surrounded by military sights and sounds, he used military terms. Weymouth renders these: 'Your good discipline, and the solid front presented by your faith in Christ.'

Good discipline is essential to a solid front, and the Church should be, not a mob, but like a well-disciplined army.

In all New Testament Churches, overseers were appointed to see that every member of the body of Christ was in its right place and doing the work for which it was best fitted; to see that all was done according to the Divine Book of Doctrines and Discipline—the New Testament.

Paul wrote to Timothy that he might 'know how men ought to behave themselves in the house of God, which is the Church of the living God.' (1 Tim. iii. 15, R.V.) The Church is judged by its members, and generally by its worst. Disorderly members are a source of much weakness and ought to be dealt with.

The glorified Head of the Church, in His letters to His Churches in Asia Minor, emphasises this. Some were commended because they could not bear them that are evil; others were condemned because they tolerated teachers of error and evil. (Rev. ii., iii.)

Further, the New Testament makes clear where discipline must be exercised.

The Corinthians were commanded to 'put away from among yourselves that wicked person.' (1 Corinthians, v. 13.) The Thessalonians were commanded to withdraw 'from every brother that walketh disorderly, and not after the tradition which they received of us. (2 Thess. iii. 6, R.V.) To Titus, Paul wrote: 'A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is sub-

verted, and sinneth, being condemned of himself.' (Titus iii. 10-16.)

The overseer must be one who holds 'to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers.' (Titus i. 9.) Had there been such overseers in all the Churches of Christ, the subversive teaching which has split the Churches would never have been permitted.

In an attempt to set aside New Testament teaching on discipline, the parable of the wheat and tares is cited: 'Let both grow together until the harvest.' We have the Lord's own exposition of that parable, and He most distinctly and definitely said, 'the field is the world.' The world is Christ's field, He has all authority, both in heaven and earth. The tares are not Church members, they are 'the children of the wicked one.' The Lord plainly shows that the work of final, irrevocable, separation and punishment is not man's, but God's.

Trench, in his 'Notes on the Parables,' says: 'But, assuredly, when Christ asserts that it is His purpose to make a complete and solemn separation at the end, He implicitly forbids—not the exercise in the meantime of a godly discipline; not, where that has become necessary, absolute exclusion from Church fellowship—but any attempt to anticipate the final irrevocable separation, of which He has reserved the execution to Himself.' (p.p. 101, 102.)

Instead of attempting to justify retention of unworthy members, we need to return to the stricter discipline of the days of our fathers. In their day, teachers of error, those setting evil examples, were speedily dealt with, and not until all such are dealt with now will there be any hope of real progress.

EDITOR.

### FUTILITY OF WAR

FIELD MARSHALL SIR WILLIAM ROBERTSON, speaking at the Guildhall, London, said he had spent nearly half-a-century on matters connected with war, and he had arrived at the conclusion that war is a futile thing, for it neither ensured peace nor composed differences. ('Daily Record,' January 6th, 1933.)



## *Papers on the Plea we Advocate.*

The following, which we hope will be read by all, is from the introduction to a life of Walter Scott, by W. Baxter.

WALTER SCOTT, who was of the same ancestry as Sir Walter Scott, was born in Moffatt, Dumfriesshire, Scotland, on October 31st, 1796. He went to America in 1818, and met the Campbells in 1821. He gave himself wholeheartedly to the movement for the Restoration of Christianity as it was at the first; and by tongue and pen most ably advocated that plea. He was a great soul-winner. He died on April 25th, 1861. Of him, Alexander Campbell said: 'He was indeed truly eloquent in the whole import of that word, in pleading the claims of the Author and Founder of the Christian Institution . . . He was, too, most successful in winning souls . . . and in putting to silence the cavellings and objections of the modern Pharisees and Sadducees of sectarianism.'

The introduction to his life which follows, tells of the need for the Restoration Movement.—Editor 'S.S.'

Every religious Reformation has brought before the public some great, pure, and unselfish men; men who loved the truth not only more than lucre, but more than the praise of men, than place, than title, and we doubt not had they been put to the test, more than life itself. Who doubts that the intrepid Luther would have sealed his testimony with his blood, had the sacrifice been demanded; or that Wesley, who again and again serenely looked into the faces of the infuriated throngs that raged and howled around him, would have died as calmly and nobly as Polycarp, if not as triumphantly as he who said: 'I am ready to be offered: I have fought the good fight.'

There is equally good reason for believing that many who are yet living, and especially the venerated dead who have been prominent in the great religious Reformation of the present century, would not have counted their lives dear to themselves had they lived in an age when violent death was the proof of fidelity. The true martyr spirit has been displayed by many whose blood never was shed, as really as by those who have died at the stake, or whose life current stained the sands of the arena. Long lives of patient toil, amid scoff and scorn, of glorious labour and privation and neglect; of poverty, while bearing to others the true riches, point out the men of whom the world was not worthy, and whom God will crown, as truly and clearly as Stephen's early painful, tri-

umphant death. The long trial proves the heart as well as the short, sharp pang; and long endurance, as well as short, fiery trial, makes the man of God perfect through suffering. It is true that the reformer of our times has not to brave the anger of a Nero as did Paul, or of a Pope as did Luther; and yet for a man of pure and elevated feelings, desiring the highest good of his race, the brand or heresy, religious ostracism by complacent orthodox, and misrepresentation akin to that which attributed the kind deeds of the merciful Christ to Satanic power, are neither easy nor pleasant to bear. The circle of Luther's and Wesley's influence is still widening, both are now better known and appreciated than in their own times, or in any period since then; and though the snows of few winters have rested on the grave of Walter Scott, his works are widely known and his memory fondly cherished. As truly as Wesley and Luther, he forsook all for Christ; a man of as pure life, of as brilliant genius, as abundant in labours; as true a lover of God and man as they. 'Though dead, he still speaks,' and he will be one of the remembered ones in all succeeding time. But to understand his life and work, it is necessary to know something of the times in which he lived, and the religious views then prevalent. A brief review of these, we doubt not, will demonstrate the necessity and magnitude of the reformation in which he acted so distinguished a part. In addition to this, our very prosperity as a people, affords a strong reason for such a retrospect; for as the Israelites, who fed their flocks in the vale of Jordan, or sat under the vines and fig trees of the land which God had given to their fathers, knew nothing, save by tradition of the Egyptian yoke or the journey through the desert, so the disciples of Christ of the present day, rejoicing in their religious liberty and unexampled prosperity, know little of the conflict through which a generation, almost departed, has passed; or the price which was paid for the spiritual freedom and blessing which they enjoy.

Fifty years ago [now about 150.—Ed. 'S.S.'] the people known as Christians, or disciples of Christ, were unknown. Here and there a few individuals in the various religious parties, by a slow and painful process, had, in a measure, thrown off the yoke of creed and sect, and committed themselves to the Word of God as their sole guide in matters pertaining to the soul's welfare. In most cases, however, this was done in utter ignorance of the fact that there were others in almost precisely the same condition with themselves; and without any sympathy, concert, or even acquaintance with one another, each one felt somewhat as did Elijah in the day of Israel's apostacy, when he cried out: 'Lord, they have killed thy prophets, and digged

down thine altars, and I am left alone.'

This did not originate in a spirit of fancied superiority in knowledge or holiness; but having drunk deep into the spirit of the holy Scriptures, by making them their exclusive authority, in religion, they could not but perceive that there had been numerous and sad departures from their teachings, and that in following human reason and earthly guides, vast multitudes had forsaken, or been led away from, the fountain of living water, and were vainly striving to quench the thirst of their souls from cisterns, broken cisterns, that could hold no water. Looking into the Word of God, they saw the way of life clearly, simply, and beautifully set forth; looking over the religious world, they beheld darkness, mystery, conflict, and contradiction everywhere. When they looked at the primitive Church walking in the fear of God and the comfort of the Holy Spirit, and being greatly multiplied, and then at the differences, discords, and divisions of those claiming to be followers of the meek and lowly One, the contrast was sad and striking, and the questions would rise unbidden: Are these the fruits of the teachings of Him who came to save a lost world? Did He intend that His followers should pursue such different paths? Did He not teach that a house divided against itself cannot stand? Is what we see right, and the Word of God false? These questionings were sore trials to their faith; they were not anxious to find their religious friends and neighbours wrong, and themselves right. On the contrary, the love of souls led them to desire that the multitude should be found right. Those whom they held most dear were attached to the views they felt compelled to question; many learned and godly men had believed and taught them. The early friends and guides of their youth had gone to the grave cherishing as true what they felt obliged to reject; nay, they had themselves once held the same views without any question or misgiving, but now the clear and solemn teachings of the Word of God would rise before them and condemn so plainly much of the religious teaching and practice of the day, that there was no other alternative but to say: 'Let God be true though every man be found a liar,' or to abandon their own faith in God. Their condition was one of perplexity: they saw the wrong, and yet scarcely trusted themselves to call that the only true path which the Scriptures seemed to point out so clearly.

Their own souls had just struggled into light, and the first effect of that light was to dazzle and bewilder. They needed a leader who, like themselves, had once wandered in the darkness of error, and, having longer enjoyed the bright beams of the sun of righteousness, could better express than themselves what they felt

must be true. Such a leader was found in Alexander Campbell, who, through the 'Christian Baptist,' poured new light upon their path, and confirmed them in what they had long tremblingly believed. But even he did not shake off the fetters of human tradition by a single effort, nor reach soul-freedom at a single bound, but he yielded slowly and painfully whatever he found the Word of God did not warrant, and step by step advanced in the knowledge of the truth, until he reached that sublime determination, that he would commit himself to the Word of God as his sole guide in religion, and follow wherever that Word should lead. To speak what he found in the Word of God faithfully and fearlessly, and to be silent where the Word of God was silent, was thenceforth the rule in all his efforts for the salvation of his race; and the blessings by which those efforts were attended, eternity alone will disclose.

The impression made by the first number of the 'Christian Baptist' was deepened by each subsequent issue; the Bible, where it circulated, ceased to be regarded as a sealed book, and was studied with a zeal and zest unknown before. Great numbers from the various religious parties embraced the new views which were set forth with such marked ability, and among them many who proved to be earnest and efficient helpers, and the new movement assumed such proportions that its opposers saw fit to give it a name—that name was 'Campbellism.'

Among those helpers and fellow-labourers, the first place in zeal and ability must be awarded to Walter Scott. Up to the time of his connection with this movement, the efforts of Alexander Campbell had been mainly directed against the errors prevalent among those professing godliness, with a view to the promotion of union among them; but Scott perceived that in addition to the evils of partyism in the Church, that there was an equal defect in the presentation of the Gospel to the world, to the remedy of which he addressed himself with signal ability and success. Making the Apostles his model, he went before the world with the same plea, urging upon his hearers the same message, in the same order, with the same conditions and promises and inviting instant compliance with its claims.

(To be continued)

#### Coming Event.

A social meeting will be held (D.V.) in Hospital Street meeting house, Glasgow, at 6.30 p.m., on Saturday, 9th February. The speakers will be Brethren W. Steele of Longniddry and D. Dougal, of Wallacestone. All will be welcome.



## Scripture Readings.

Acts of Apostles, chapters ix. 31 to xi. 18

**Peace among the Churches.**—A period of freedom from persecution seems to have followed Saul's leaving the ranks of the Church's persecutors. As he had taken such a prominent place among them, this would be natural. They would be discouraged by his desertion. We love the four-fold blessing—rest from without, built up, walking in reverence of God, comforted by the Holy Spirit. We need that, and the multiplication would follow.

**Peter at Work.**—Would it not be a great experience to have Peter among us? How those local assemblies would rejoice at his visit! We are given details of his ministrations of miraculous power at two of them, but his work, remember, was to be ministry of the Word and prayer. Those would be the main purpose of his 'passing through all quarters.' The purpose of the miracles was fulfilled in that 'many turned to the Lord' and 'many believed on the Lord.'

It will do us good to ponder upon the individual cases of Aeneas and Dorcas—the mingled sorrows and joys of human experience, drawn so beautifully, yet so restrainedly, by the divine 'Artist,' through Dr. Luke.

**The Gentiles are granted repentance unto life.**—There is a sharp distinction and a measure of enmity now, between Jew and Gentile. It has been and is being intensified in some quarters to-day—with wicked intent and evil results—but we cannot realise what it meant for the Jews to give way to the God-appointed removal of the distinction in Christ. It is indeed obvious in the repetition of the great commission to the Apostles in different forms that that was the intention of the Gospel.

Our historian relates the circumstances leading up to the special revelation to Peter, required—and in divine condescension granted—to remove his lifelong, indelible prejudices, and to lead him, and through him the Church, into a fuller understanding of the truth. We see the interweaving of apparently normal happenings with divine intervention in the journeying of Peter, his praying and being hungry on the housetop while the messengers came near, and the working of his mind upon the vision. Here also are answers to prayer. One could hardly doubt that Cornelius was asking for guidance in life, and Peter for the further spread of the Gospel.

We see in Cornelius the best type of Roman soldier. His association with the Jews was helpful to both. He was glad to help and show friendship towards the subject race. They would be able to bring him nearer to the true worship of God. How good to read that his house-

hold was with him in his worship. He is a good example to much-enlightened Christians in his public and private life. Then his whole attitude to further revelation is right. He was ready to accept more truth, and to act upon it. We have heard of professing Christians who outshine us New Testament Christians in prayer and act, but they stand back and refuse the water which the Samaritans, the Eunuch, and Cornelius wanted. There may indeed be much wrong with us. We are, after all, unprofitable servants, but what can be said for those who refuse a divine ordinance? And this thing the very large majority of professing Christians of our day are doing. To ally ourselves with such is to flout God's commandment, however kindly and toerant we ought to be.

There is a very striking analogy between the cases of Saul and Cornelius, although their attitudes of mind were so opposite before their conversion. The preparations of the minds of Ananias and Saul, and of Peter and Cornelius and the attitudes of all four towards the divine messages are alike—doubtings, followed by obedience on the part of the messengers; anxiety to know and to do God's will on the part of the penitents.

We observe that Peter credits Cornelius and his friends with some knowledge of the work and mission of Jesus. The fact that the Holy Spirit fell on the hearers even while Peter was speaking his simple Gospel message, indicates their ready acceptance of the good news. This was a definite divine interposition, obviously granted to convince Peter of God's approval of his applying the terms of pardon to them, just as he had previously done to circumcised persons only. It was good that certain of the brethren from Joppa were with him, so that all could be properly attested when the procedure was questioned. Seeing that we have Peter's own account to the Church recorder in chapter xi., none can question that here we have an example of a Pentecostal manifestation, such as took place otherwise only on that occasion. No such manifestation is necessary now, nor can one be proved. If the contention of some is right that baptism in the Holy Spirit must precede baptism in water, there must be two baptisms—not one.

We must not regard the contention by some in the Church as being necessarily a sin. Obviously, they had not considered the Gentiles as within the 'pale' of God's mercy, and therefore Peter's action came as a shock to them. It does seem from the attitude taken by some afterwards that not all were loyal to the decision recorded. Peter's careful account of God's dealings with him opened the mind of those who heard him, and they—like Peter himself—accepted the new truth willingly—nay, better still,



they rejoiced and glorified God.

It is right to question any practice which appears wrong to us, and also right to consider such with all possible evidence, and accept or reject regardless of our preconceived ideas. In our case, we have a Guide Book by which to try our faith and practice. 'To the word and to the testimony . . . ' 'Prove all things, hold fast that which is good.'

R. B. SCOTT.

## Should Christians Vote?

Dear Editor,—Christians vote in public elections because the statutes of our Government (Cæsar) make it lawful; also because that in voting they do not violate any injunction or principle of the faith. In voting, we honour our temporal rulers, and by the same act we obey and serve God, as God requires that we be subject to the powers that be. He has deputed certain rights to the rulers of the different lands.

The instructions in Romans xiii. and 1 Peter ii., and in the command of our Lord to render to Cæsar the things that are Cæsar's, are too definite to permit of limitations or exceptions because of the loose reasonings of man. Therefore, we conclude that a bad government is better than no government. If the rulers are undesirable, then it is all the more necessary that we vote to give effect to our desire to improve the standard of those in authority.

As we would expect, God has given powers to a government quite beyond those granted to the individual person. Vengeance, in forms forbidden to individuals and beyond their unorganised power, is granted to governments. In these cases, God allows the judgment of the rulers to prevail, where that of the individual man is not allowed.

Paul, on occasions, acknowledged the heathen Roman Government by claiming his citizen rights and their military protection when he was plotted against and in danger. I would not care to say that our Lord just paid tribute as a convenience.

JOHN ANDERSON.

### FROM AUSTRALIA

BRO. J. BOURNE, Palmwoods, Queensland, writes: 'I saw in the "S.S." about your removal, and thought, at the time, you would be well received by the Church in your home town . . . I thank God that He allowed the Church to refuse you fellowship. I feel sure that He is forcing you into a position you were unwilling to

take. I feel sure that there are many waiting for a definite lead from you to cast off the self-appointed authority of the Co-operation. The recent supplement, "Discussion of Differences," clearly showed that there was no possible hope of agreement, and that there was not justification of your parleying with them, except it may be to show where they have stood. They have refused to answer your questions, and so in a negative way, shown their position.

'Stand firm on the New Testament. Call out all who agree.'

## Nyasaland.

Dear Bro. Crosthwaite,—I crave space in your paper to express my thanks to all Churches and individuals who, during the year 1945, have so generously responded to the needs of our brethren in Nyasaland.

Letter writing calls for much time, and quiet time in particular. These days of hurry do not induce quiet thought, and so the task of writing has not been so easy for me. I ask, therefore, that those who received very short notes or no letter at all with the formal receipt of their gifts, to believe that my soul was stirred by their kindness.

Support of the brethren in Nyasaland necessitated my coming into wordy duel with representatives of the British Disciple's Missionary Society, and the need for publishing a statement from Ronald Kaundo on the position in Nyasaland.

We regret having been forced to do this, as I was not concerned personally with the past, but happy in the knowledge that faithful brethren laboured in Nyasaland for the salvation of their kinsmen.

Bro. Ronald Kaundo continues to report the progress of the Gospel. This he does in spite of his present preoccupation of building a new meeting-house at Namiwawa. Having lost their meeting-house after the persecution which arose because of Frederick's stand for N.T. principles, they have been forced, on occasion, to hold meetings in the open under the hot sun. So that the danger of sunstroke might be guarded against, they have been erecting, with their own hands, this new building, and we should be happy that we have been able and, by God's grace, can continue to send them financial support.

On the 24th October, 1945, Bro. R. Kaundo writes: This is a report of the progress of our Lord's work in Nyasaland.

Ulumba Church in Zomba District: The Church has been greatly encouraged by seven becoming obedient to the faith. They were immersed on 11th July, and

the same day worshipped with the Church, for it was the first day of the week.

**Thondwa Church in Zomba District:** On July 25th, we had the joy of witnessing the immersion of six people who had received the Word of the Lord gladly.

**Likangala Church in Zomba District:** The Church here has witnessed the faithful preaching of the Gospel by Bro. Wellem Kunde. On August 9th, five people having heard, believed, and were baptised.

**Namiwawa Church in Zomba District:** The Church here, with whom I have laboured, wish to record their thanks through the 'Scripture Standard' for the fellowship extended by our brethren in Great Britain (and I add Ireland, too).

Finally, brethren, we ask you to join us in prayer that they who have been won from darkness may shine by His glory, and that their faithfulness will extend to others, until Africa can no longer we called the 'Dark Continent.'

W. STEELE.

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## The Apostacy.

THE Spirit spoke expressly that some would depart from the faith—that some would not endure sound doctrine, but with itching ears heap to themselves teachers, and be turned from the truth, and turned into fables; that the apostacy would intervene before the return of the Lord; that grievous wolves would enter, not sparing the flock; that among the bishops would men arise, speaking perverse things to draw away disciples after them; that some would apostatise, giving heed to seducing spirits and doctrines concerning demons, through the hypocrisy of liars of seared conscience, who forbid to marry, and command to abstain from meats; that others would have a form of godliness, but deny its power, enter houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, but never able to come to the knowledge of the truth; that men would oppose the truth, as Jannes and Jambres withstood Moses, corrupt in mind, reprobate as to the faith; that the man of sin, the son of perdition, would be revealed, who opposes and exalts himself above every one called a god, or that is worshipped, so that he sits in the temple of God, openly showing himself as a god; the lawless one whom the Lord Jesus shall consume with the Spirit of His mouth, and destroy with the brightness of His coming; him, whose coming is according to the energy of Satan, with all the powers, and signs, and wonders of falsehood, and with all unrighteous deceit in those who perish, because they receive not the love of the truth, that they might be saved; that there would arise Mystery, Babylon the

great, the mother of harlots, and of the abominations of the earth; the woman drunk with the blood of the saints, and of the martyrs of Jesus, committing fornication with the kings of the earth, filling all the nations to drunkenness with the wine of the wrath of her fornication, her merchandise, that of gold, silver, precious stone, pearls, fine linen, purple silk and scarlet, sweet woods, precious vessels, scents, wine, oil, fine flour, beasts, and chariots, and the bodies and souls of men.

History has verified every item of the various predictions. Every item of the apostacy has appeared: various in its stages, in the rapacity and usurpations of the clergy, their seductive doctrines, arts, and traditions, by which they have led the people from the truth, and turned them into fables, by which the Church, once without spot or blemish, has become the mother of harlots, and has committed spiritual whoredom with all the kings and nations of the earth; by which she has aggrandised to herself all the riches and honours of the world, and made the bodies and souls of men just so much of his merchandise. But her doom is recorded: consumption advanced, and utter destruction awaits her.

The apocalyptic warning is: 'Come out of her my people, that ye partake not of her sins, and receive not of her plagues.' There is no command to attempt reform. 'Separation' is the word. Since there is a Church called 'the Mother Church,' 'the mother of harlots,' her daughters, her offspring, those springing from her are necessarily harlots. All Churches not founded and maintained expressly and alone on and by the facts, precepts, and examples of Scripture, form part of the apostacy. The apostacy is not confined to one Church. The dire leprosy has contaminated the whole body ecclesiastic, and there is no remedy but in an unqualified separation from the sects, and a direct return to the faith once for all delivered to the saints.

Compare Acts xx. 28-35; 2 Thess. ii. 1-12; 1 Tim. iv. 1-7; 2 Tim. iii.; iv. 1-4; 2 Pet. ii.; Jude 3-21; Rev. xvii. and xviii.

T. H. MILNER.

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### COMING EVENT

**Morley.**—Church Anniversary, Saturday, February 24th, 1946. Tea at 4.30; meeting at 6 p.m. Chairman, Bro. F. Sugden (Morley). Speakers, Bren. L. Coley (Leicester) and R. B. Scott (Kentish Town). Yorkshire brethren please note.

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### SILVER WEDDING.

Heartiest congratulations to Bro. and Sis. Fred Worgan, of the Hindley Church, on the occasion of their 25th Wedding Anniversary, on December 27th, 1945.



## The Next Conference

THE next Conference will be held at Beulah Road, East Kirkby, Notts., on Saturday, April 20th, 1946.

Morning Session, 11 a.m. to 12 noon, Devotional Meeting for prayer and praise, conducted by Bro. L. Morgan (Hindley). Lunch served on the premises at 12.15 p.m.

Afternoon Meeting, 1.30 to 4.30 p.m. Business Session: Chairman, Bro. A. E. Winstanley. Tea, 4.45 p.m.

Evening, 6 p.m., Public Social meeting. President, Bro. J. Breakell (of Shrewsbury). Speakers, Brethren A. L. Frith (Fleetwood) and R. B. Scott (London).

Hospitality will be given to all those needing same upon early application to W. B. Jepson, 26 Pearl Avenue, East Kirkby, Notts.

COME! You may be sure of a most uplifting and inspiring time.

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## News.

Until further notice : Bro. Frank Worgan, c/o Mrs. Hardy, Windyridge, Rein Road, Morley, near Leeds.

**Devonport.**—From January 5th, 1946, the Church will meet in Oddfellows' Hall, Kerr Street, Devonport. Breaking of Bread each Lord's Day, at 2.45 p.m.

**Scholes, Wigan.**—Change of Secretary. Bro. Carlton Melling, 10 Wynard Avenue, Wigan.

**Kentish Town.** On July 1st, Bro. Channing commenced full-time service with this Church. We have been blessed with improved attendance at our meetings. The Sunday School has also continued to increase in numbers, and this work should provide openings into homes around the chapel. We rejoice in additions to our membership: Bro. and Sis. Black and Esther (from Summer Lane, Birmingham), Bro. and Sister Hirst (from Liversedge and Treharris respectively), Bro. J. Wood (Pittenweem).

We report with special joy the addition of Bro. Arthur Von Loesh, an ex-Nazi German, immersed for remission of sins by German Baptists in his own country, and previously associated in this country with Spurgeon's Tabernacle and the Strict Baptists. He came in contact with us through hearing the singing, and after careful thought sought fellowship. He has already been instrumental in bringing several into our meetings, and is seeking interest his friends.

Bro. Channing has served earnestly and well in preaching and distribution, and we are glad to see resulting signs of developing interest. We have seen more strangers in our meetings during the period than for some years. Our Bro. is to serve at East Grinstead during March and April. Open-air work was

undertaken in July, August, and early September, and we hope to recommence this in the lighter evenings.

We have greatly missed the attendance and help of Bro. and Sis. R. A. Hill, who have removed to Eastbourne through the circumstances of the time. They are spreading the Lord's Table in their home, and hope to gather isolated members and others in that district.

This report would not be complete without hearty acknowledgement of the fellowship, interest, and prayers of our American brethren, who have been meeting with us from time to time. Naturally, we are not seeing so many now as they are being drafted home.

R. B. SCOTT.

**Newtongrange.**—On December 29th, the Church met to bid Godspeed to Bro. Frank Worgan. Bro. W. H. Allan presided, and spoke of his joy in working with Bro. Worgan. During his period of service with the Church, seven had been added by immersion, one restored to fellowship, and two received formerly immersed. It shows what can be done when a Church is alive and has a mind to work. Bro. H. Bell and A. Haldane also spoke of the good work done, and exhorted the Church to strive to accomplish even greater things for the Lord.

On behalf of the Church, Sister David Allan presented Bro. Worgan with a brief case. She said she hoped he would be long spared to use it. Bro. Worgan, in replying, said he would long remember the happy time spent with the Church.

Many of the brethren and sisters added to our enjoyment with songs and recitations.

On January 6th, Bro. Thomas Nisbet begins a two-months' mission with the Church. We ask for the prayers of all that the Word of the Lord may have free course and be glorified.

W. H. ALLAN.

**Scholes, Wigan.**—The Church celebrated its sixty-third anniversary on November 18th and 19th. Members, friends, and visitors from every Church in the Wigan district gathered on the Saturday, and one hundred and fifty partook of the tea, so ably provided by the Women's Meeting. This was followed by an evening meeting, at which addresses were given by Bro. Crosthwaite and A. Carson (Nelson). Bro. Wilkinson was chairman, and items were rendered by the combined choirs from Hindley and Scholes. Bro. Crosthwaite had to return home on Saturday night, but Bro. Carson stayed to address the meetings on Lord's Day. He exhorted the Church in the morning, addressed the open school in the afternoon, and preached the glorious Gospel at the evening meeting. At the request of Bro. Carson, the brethren rendered the piece: 'Jesus, thou art everything to



me.' Everybody who attended the anniversary experienced a spiritual week-end ever to be remembered.

**Slamannan District.**—The New Year Social was held in Slamannan Church meeting-house on January 1st, 1946. It was inspiring to see such a large gathering, about two hundred and thirty being present. Great credit is due to the Slamannan brethren and sisters for the excellent way they provided so many good things for so many.

Bro. T. Nisbet proved an efficient chairman. He based his remarks on 'Building.' Jesus Christ is the foundation stone. We are God's builders; living stones building a spiritual house. We have the best tools—the Word of God. Let us be workmen who needeth not to be ashamed, rightly dividing the Word of Truth.

The speakers were Brethren W. Wardrop, F. Worgan, and D. Dougal.

Bro. W. Wardrop wished all a happy and prosperous New Year. He gave us a splendid discourse on the 'Light of the World.'

Bro. F. Worgan gave us of his best on Heb. xiii. 7, 8: 'The unchanging Christ.' Jesus is the same yesterday, to-day, and forever.

Bro. D. Dougal's wish for 1946 was: 'Let brotherly love continue.' He exhorted us to be practical in our method of applying brotherly love.

Bro. W. Crosthwaite, who was visiting from Ulverston, was requested to say a few words. In his usual able manner, he encouraged and strengthened us all. His wish for the New Year was that we stand fast in one spirit, with one mind; striving together for the faith of the Gospel.

Motherwell and Slamannan choirs delighted those present with their classical rendering of musical items. Solos, duets, and recitations were much appreciated.

If the social is a foretaste of things to come, then we look forward with expectation to a happy and prosperous year in the work of the Lord. SAMUEL RILEY.

## Obituary.

**Askam-in-Furness.**—The Church record with deep sorrow the passing away of our esteemed and beloved sister, Mary Airey, aged seventy-five years. Her faith in

the Master was steadfast, unmovable, and firm to the end. She was well known throughout the district, being a fine example of a Christian character. Bro. Joe Coulthard, of Dalton, officiated at the service, in very impressive manner, and laid her body to rest at Wallend, Kirkby-in-Furness. Our sympathy goes out to Sister Airey's family in their loss, and we commend them to the God of all comfort. A. J. PARK.

**Blackridge.**—It is with deep regret that we record the death of Sister Mrs. Hamilton, who died on Thursday, December 13th, in her seventy-eighth year. She was our oldest member in the district. Bro. William and Sister Hamilton were baptised some fifty-five years ago, and were faithful members, and attended the meetings constantly until a year ago, when infirmities made it impossible for them to be present. Our prayers go out to our brother, who is eighty-three.

Sister Hamilton was buried in Woodbank Cemetery, Bro. Roberson conducting the service in the home and at the graveside.

**Morley.**—It is with very deep regret that we record the passing of another of our old members, in the person of Sister Mary Jane (Jinnie) Bottomley, who passed to her rest on December 12th, and was buried on Saturday, December 15th, Bro. R. McDonald conducting the service. Our sister came from an old Morley family, being a daughter of our late Bro. and Sister T. H. Bottomley, of revered memory. She had been a member with us for over forty years, and throughout her life had been an ardent follower of her Lord. She has now gone to be with her loved ones 'gone before.'

Our sister had been in failing health for some years prior to her death, through heart trouble, but up to a fortnight before she died she maintained her regular attendance round the Lord's table. She possessed a rich contralto voice, and contributed in no small way to our congregational singing, noted for its four-part harmony. In this sphere of service she is particularly missed.

We commend her sorrowing family to the comfort of God. May His grace be sufficient. Our sister died at the age of fifty-six. H. BAINES.

THE SCRIPTURE STANDARD is published monthly. Prices: Home: One copy, 3s.; two copies, 5s.; three copies, 7s. Abroad: one copy, 2s. 6d.; two copies, 4s. 6d.; three copies, 6s. 6d. All post free. Agents' parcels are all post free.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barker, Langley Mill, Notts.